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LUTHERAN MEN

Children's Church, Washington, D. C.

Story on Page Three

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BROTHERHOOD OF THE LUTHERAN CHURCH

Contents

Wagon Wheels ..... page 3
The Sermon on the Mount ..... " 7
Life with Father ..... " 8
Education for Living ..... " 9
Boy Scouts ..... " 11
Message from Headquarters ..... " 13
Brotherhood in Action ..... " 15
News ..... " 16
Security (topic) ..... " 22
The Editor's Page ..... " 26

LUTHERAN MEN

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Sister Sophie Mueller is a Parish Worker and Public Health Nurse Ministering in the Southern Mountains.

Wagon Wheels

by EVELYN HOULROYD

WHEN YOU enter Washington, D.C., by car, bus, train or plane the view of the streets reminds you of a wagon wheel with its many spokes. Streets go toward circles, the hub of the wheel, and from these circles you may choose to go out in many directions. In such a setting our Lutheran Church serves, spreading the Gospel message of Jesus Christ, and influencing lives which come and go.

One of the major focal points is the Capitol. Should you stand on the steps of the east side of the Capitol you would see the Lutheran Church of the Reformation ministering in the shadow of great decisions. Yes, two blocks away is our church with architecture in keeping with that of Capitol Hill. But let us walk to it, go inside and see what is going on.

Sister Evelyn Houlroyd is field secretary for the ULCA Board of Deaconess Work.

It is Sunday morning and the rain is just pouring down, but people "pour" in from all directions to lift their hearts unto God and to be uplifted for another day with the "peace that passeth all understanding."

The visitors in front of us are from out of town and the usher informs them that they may like to take their children, 3 to 11 years old, to the children's church. Sister Pearl would welcome them to her services, which are a training ground and feeding-into program for attending church with parents. We look at each other and decide that even though we are adults, we, too, want to see this children's church.

Mr. Bothen, the usher, introduces himself and becomes our guide through the new educational building. Very proudly he opens the doors to each department's room and then

climbing to the second floor at last, but certainly not least, Mr. Bothen announces to us, "And this, my friends, is our children's chapel." We look; we stand in awe. Do you see those pews — twelve inches high, fourteen inches high and sixteen inches high from the floor!

We are invited to enter and to stay for the service as Mr. Bothen returns to his post at the main door with his fellow ushers.

The service is about to begin. The children, I should say the congregation, is assembled and Sister Pearl is at her place in the chancel.

These children are about three to five years of age, but they certainly can sing. The little portable organ makes it sound just like "big" church.

"During our prayer," Sister Pearl directs them, "the four children in the first pew may kneel at the rail." Quietly they take their places, two kneeling on each side of the center aisle. Everyone with head bowed turns his thoughts to Jesus as Sister Pearl leads in prayer. Just as reverently as before, these four tots return to the first pew.

The service continues with hymns, responses and of course they, too, give their offering unto the work of their friend, Jesus. Look, they have envelopes, too. They read together the Scripture verse printed on it. We marvel at the smoothness and air of responsibility with which the little fellows receive the offering and take it to the altar to be received by an older boy and blessed for God's work.

Just like "big" church a sermon is included. Sister Pearl turns preacher, using the parable of the prodigal son. To aid her she has a Sunday-school class dramatize the story and later a large picture is used.

Church is over with closing prayer and each one as he leaves the chapel receives a small picture of the prodigal son for his booklet.

We hesitate to leave and Sister Pearl hastens to invite us to stay for the next church service to begin in a few minutes. This time it will be the children six to eleven years of age. Surely, this is an opportunity, so stay we do.

Why, look, this time a robed choir is in the chancel to lead the hymn singing as Sister Pearl conducts the service. There is a boy of the group sitting in the clergy stall.

Soon, the boy's voice leads the versicles with the congregation responding. Some day he might be a minister.

The same procedure during prayer and offering is carried out.

Something tells us these children love this chapel. It is "my church" to them.

One little boy was spoken to by a little girl for putting his feet on the pew. You see, a few weeks before, Sister Pearl told us later, she had to correct the little girl. Now, she helps the others to remember how to act and what to do in church.

We take time to study the details of the chapel after the services are over and we see symbolism everywhere reminding us hat here prayer,

praise and thanksgiving are to the Lord our God. On the altar are the cross, candles, and a lamb on the front. The chancel rail of iron has shields for each season around the church year — Advent, Christmas, Epiphany, Lent, Easter, Pentecost and Trinity.

Very appropriately Biblical musical instruments are on the ends of the choir pews. Biblical animals are on the smallest pews. Sister Pearl tells us that one little girl finds her place by the donkey and if the pew is filled she stands by the donkey until Sister Pearl makes room for her to sit down. The fourteen-inch pews have Biblical birds for their symbol. While the largest pews have fruits and flowers of Bible lands.

All of this in a room large enough for one hundred children. It is a miniature of a larger church, including a small organ, baptismal font and small offering plates.

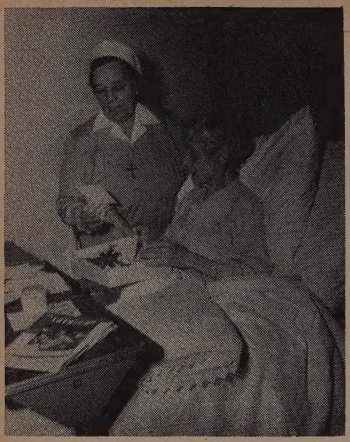
There is a two-hour program for each child with forty-five minutes spent in Bible study; thirty minutes for music, including learning hymns to be used in the chapel; and thirty minutes for the worship service. The extra minutes to round out the two hours go into changing from one room to another. This means that Sister Pearl has two services for 3-, 4-, and 5-year-olds and two services for children 6 to 11 years old each Sunday morning. The parents may be at church from nine to ten o'clock while the children alternate from music to worship, a half hour each. Everyone may go to Sunday school from ten to eleven, and then the parents who attend church from eleven to twelve may have their children alternate music and worship, a half hour each.

Sister Pearl gives us the story of how this started. With a mind to training the children in worship, an old carriage house in back of the church was converted into a little chapel six years ago. Their eyes already had visions of an educational addition to their church so the committee planned on this unique children's chapel. The carriage house is now used for some Sunday school classes but the inset altar remains to tell the story of another step taken in the ministry to God's children.

During the week Sister Pearl plans carefully the details of the coming services and persons to take part. This is just part of her busy life as a parish deaconess helping the Rev. Dr. Oscar Blackwelder, the pastor.

Sister Pearl in Washington, D. C., is one spoke in the wagon wheel of parish deaconesses. There are many similar wheels. We will follow out in the direction of other spokes to see what we can see.

One spoke in a social welfare wheel takes us to Philadelphia to the Mary J. Drexel Home for the Aged. Sister Eda Ahlberg cares for the 50 members of this aged family. There are joys and sorrows to share daily with our friends in the sunset years of life on earth. Patience, love, joy are virtues of Sister Eda as she ministers to these folks. We see her sharing joy with one of the ladies who is cele-



Sister Eda Ahlberg ministering in the Mary J. Drexel Home for the Aged in Philadelphia.

brating a grand old birthday. Sister Eda reads the message on the card. Other times you find Sister Eda reading Scripture and devotional messages to the family, distributing medicines to those in need, adjusting a pillow of a bedfast one, giving the able ones the opportunity to participate in making fancy sandwiches for the tea or "special" affair.

Sister Sophie Mueller, Virginia mountains, is another spoke, but in the health wheel. She is a public health nurse with some parish duties, too. Here she is with her trusty jeep that takes her wherever she must go. One night Sister Sophie was called out for sickness in a family which lived in a remote part of the mountains, but the trusty jeep made her service possible. During her visit she found that these people had had little touch with the church and from this call twelve members of the family were baptized and confirmed in the Christian faith. The older children are marrying now and they are establishing Christian homes. This is another way of spreading the Gospel of Jesus Christ.

Spokes reach out, so we look to Texas and their first deaconess who is now in her own "country" serving a parish in Houston. Sister Bernice Pantel has boundless energy with a wholesome and joyous personality to serve all ages. You see her helping the teachers of small children, taking the young people to a synodical Luther League rally over a hundred miles away via her red car, and working with the men and women on many evangelism teams.

There are many more spokes in the wheels of deaconesses serving in our United Lutheran Church in America, turning from India to the Virgin Islands, to Western Canada. Wagon wheels move on with the ministry of mercy in the name of Christ. The more spokes we have, the more wheels to go forward. We will be able to supply the demand for spokes in proportion to the lives who offer themselves with their talents to be used by Christ and His work.

Men who are believers in Christ can take this as their challenge — to look over the congregations, yes, their own children; pray over them and guide them that they may know and follow where He calls.

●

Those Foreign Languages

Teacher: "Name three achievements that made Romans famous."

Student: "Learning to read, write, and speak Latin."

The Sermon on the Mount

by DALLAS C. BAER

The greater portion of the sayings of Jesus that have been preserved for us are statements that Jesus made to individuals. A man seeking fame, notoriety or immortality would never have used such poor judgment as to waste his most brilliant and profound conceptions on one or two persons. The greatest thing that Christ ever said about God, he said to a woman of questionable reputation by a well, and the most significant statement of the new birth did not occur in a sermon, but to one man who came to him by night.

But the Sermon on the Mount was different. Great multitudes pressed upon him. Jesus was not interested in numbers or statistics, nor was he satisfied merely to entertain the people. He did not say to himself, at last my great opportunity has come to preach to thousands. No, he deliberately sifted that crowd and left all the people in the plain below the mountain who were not sufficiently interested in the improvement of their lives to climb the mountain to hear what he had to say.

The Sermon on the Mount was not preached for the multitudes. Undoubtedly many in the crowd heard it and were benefited by it, but it was not intended primarily for them. "And seeing the multitudes" — what did he do? Proceed to preach to them before the crowd would disintegrate? No. "He went up into a mountain, and when he was set"—who came to him? The multitudes? No. "His disciples"—those who believed in him and who were eager to learn, who had ears to hear, "and he taught them."

The Sermon on the Mount seems visionary and impractical. We think we are the smartest generation that has peopled this earth, but if we are honest, we must admit that it baffles us, and we have not taken it very seriously. We believe it is something to be admired, but few have earnestly thought of it as something to be lived. It is just "out of this world" so far as hard-headed, practical persons are concerned. We haven't made it an essential part of our Christian thinking. Admittedly all the world acknowledges that the Sermon on the Mount is the greatest sermon ever delivered. Would it not be the part of wisdom to make an honest effort to live by its teachings?

from *Christian Economics*

First Things First

When we spend as much on missionaries as we spend on brave Marines; when you and I give as much for brotherhood as for battleships; when we spend as much on Bibles as on bombs; when we are as alive to spread the Gospel of Christ as the Communist is to spread his cause; when we put first things first, then God will relieve us of this burden, and we will be on our way.—Louis H. Evans in "The Kingdom is Yours" (Revell).

High above the Hudson River in upper Manhattan is the Cloisters, the museum that resembles the monastery of the Middle Ages. On Father's Day afternoon father takes the family for a walk through the beautiful gardens. Usually the women of the family have to drag the men to museums, concerts and other cultural activities. Tom Fahey, though, likes the quiet serenity of the Cloisters and wants his family to know about it.

Life With Father

DADDY TAKES his knocks for 364 days a year and then comes Father's Day. Between the sunrise and the sunset of that day he's monarch of all he surveys, and discovers it pays to be a daddy.

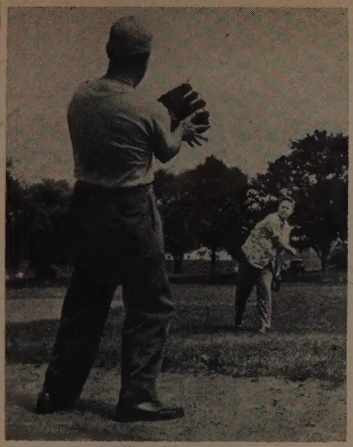
American fathers have it rough: take the psychologists' complaint, for example. They say that the American father is slowly being ousted from his family, that more and more daddy is the man who "brings home the bacon," and then retires shyly to his corner while the family life goes on without him.

Dad explains to Tony and Tom Jr. the make-up of a page in the composing room of the Times.

The evidence, at any rate, points to happy people when there's a happy family relationship which includes daddy without reservations.

One father reversed the usual role on His Day one Sunday in June and catered to the family instead of letting them cater to him. Tom Fahey, of New York, took his wife and two kids, Mary Antonia, 15, and Tom Jr., 18, around town, and even down to work so they could see what daddy does to provide the "bacon."

The day began usually enough, considering the day it is: with pres-



"Like this, dad?"

ents. But after breakfast and church father took over.

They drove downtown from the Bronx and lunched at the office and then daddy showed the kids around, from composing room to advertising department.

On the way home they stopped at the Cloisters, the beautiful museum in period style, that decorates a city park high above the Hudson River. There was a session with a bat and ball with Tom Jr. and daddy showed his son that fathers needn't be old fogies.

At home Tom Jr. reciprocated by spinning a tune on the piano. Mary Antonia, however, caught daddy for the solution to a problem in geometry. This done she could meet her Sunday evening date. Daddy returned to the chair by the piano and picked up his *Times*, but listened to Tom Jr. play, instead.

Education for Living

by EARL S. RUDISILL

Fathers are Parents

FATHERHOOD HAS a history as old as the race. Through most of human history men have ruled the domestic roost in no uncertain terms. For many centuries and in most countries they lorded it over their wives and children, and no questions were asked. Only in the past hundred and fifty years has the situation changed. Today fathers assume more and more the role of partner in a democratic family setup. For centuries the father was the priest of the household — I wish he played the part with more earnestness today.

Person and Partner

Fathers were once persons to be feared and obeyed. They are, of course, persons, now as then, but in a different role. An intelligent father deals with wife and children through consultation, cooperation, understanding and appreciation. He endeavors to be a person who will be respected and loved because he possesses lovable qualities. He is concerned about

the happiness and welfare of the whole family. He is eager to be a wholesome person who will be valued as a companion, heeded as a counselor and loved as a parent.

A father can and should be a close partner of his wife. Each ought to be so close to the other that he can interpret the moves and thoughts of the other even when no word is spoken. Each ought to be to the other the main source of sympathy, encouragement and assistance in every time of uncertainty or stress. No inconvenience or effort should be too great to be endured for the sake of the other. Only with such devotion can the highest type of partnership be attained.

Relation to Children

For many years it was customary for fathers to excuse themselves from dealing with the children, except when punishment was required. The mothers had all the problems of the children to handle. Happily that time is gone, and the enlightened father recognizes today that he needs to be the friend and confidant of his youngsters. He is often also their hero, which is far better than being the family executioner.

Dads have an important part to play also in their contacts with the teenagers of the household. As boys and girls pass over into middle and later adolescence they need some understanding grownup, or several of them, to whom they talk unreservedly about their inner feelings, ideas, worries, aspirations and practices. What could be finer than for a father, along with the mother, to play that important role? Note that fathers need not restrict their attention to boys or mothers to girls — it can and ought to be mixed.

Educator and Counselor

Counseling is individualized teaching in areas of pressing need. Parents teach constantly, whether they know it or not, whether they like it or not. Their only choice is whether they will do a good job or a poor one. They can teach by passing on information, helping youth to think problems through, pointing them to worthwhile books, leading them into meaningful experiences, counseling on boy-girl relationships and offering needed guidance on a variety of issues in the most diplomatic way.

With the passing of the dictatorship in the home, the father's finest opportunity arrived. Let's make the most of it.

Christianity is a Lift

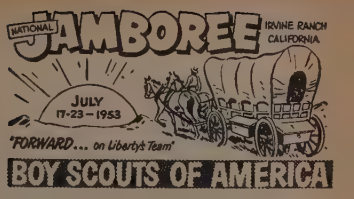
The emptiest and most unhappy occupation in the world is that of trying to act like a Christian when you are not a Christian. Religion is a lift and not a drag. When I ride an elevator I don't stoop down and take hold of the edge of the elevator to try to help it get up to the tenth floor. I usually lean back in one of the corners and say to myself, "This is a good deal." I have heard people say, "I am going to live right if it kills me." From the looks of some of the people to whom I preach, I have been led to believe that that is exactly what is happening. Living the Christian life never killed anyone, but trying to live like a Christian when you are not one does place you in the hands of death.

—C. Gordon Bayless in "And Be Ye Saved" (Revell).

Boy Scouts

by GEORGE A. EICHLER

National Jamboree



A "once-in-a-lifetime" experience will be enjoyed July 17 to 23 by 50,000 Boy Scouts, Explorers and Scout Leaders who trek "On to the Pacific" for America's third National Boy Scout Jamboree which will be held at Irvine Ranch near Los Angeles, California.

Boys from all walks of life, of all races and creeds will live together, exchanging skills, swapping hometown products and learning about the customs and traditions of the many sections of the nation.

The National Jamboree will also have an international flavor. Living with American boys will be about one hundred scouts from other lands, invited to represent their nations' scouting organizations. There are now fifty other nations around the world with scouting programs.

There will be pageants and ceremonies, campfires and music, demonstrations of all types of campcraft, and scoutcraft swapping and friendship-making, and the opportunity of meeting some of America's outstanding citizens.

This top experience will surely leave a deep spiritual impact on the lives of the 50,000 boys who will be fortunate enough to travel in the footsteps of the pioneers.

Jamboree chaplains of various faiths including our own will minister to the spiritual needs of the scouts. Scouting recognizes religion as an integral part of the character-building process and encourages boys to adhere to the beliefs and practices as taught by their own parents and religious leaders.

More than likely a scout from your troop or from your neighborhood will have this great experience and will be happy to tell the boys who could not go about it. The press, radio and TV will carry detailed accounts of the great event. See to it that the stay-at-home boys follow daily the doings of the Jamboree. It will be thrilling even at a long distance.

I am glad that we have Scouting at our church because..... Finish this statement in fifty words or less and mail to Brotherhood Headquarters, Bethlehem, Pa. Anyone including pastor, scouter, scout, father, mother, etc., may complete the statement and mail it.

The three-millionth current member of the scout family was registered a short time ago — a great army of men and boys working for God and country.

RESERVATION BLANK FOR GETTYSBURG OFFICERS' CONFERENCE

....., 1953

Dear Mr. Bader:

(a) Kindly reserve ..... double room for myself and wife at the Gettysburg Seminary.

(b) Kindly reserve ..... room for myself at the Gettysburg Seminary.

(c) Kindly arrange for ..... double rooms; ..... single rooms at a Tourist home or Motel.

(I) (We) will arrive at Gettysburg, via (auto) (*plane) (**train),

.....(A.M.)(P.M.) and depart at.....(A.M.) (P.M.)
Date Date

Arrangements will be made to meet persons who will travel by train and plane at Harrisburg, Penna.

*(I) (We) expect to arrive at the Harrisburg Airport .....
Date

.....(A.M.) (P.M.)
Time of Arrival

**(I) (We) expect to arrive at the Pennsylvania Railroad Station, Harrisburg, ..., ...(A.M) (P.M.)
Date Time of Arrival

REMARKS:

.....

.....

.....

.....
Name Address City, State

All reservations will be acknowledged immediately upon their receipt at Brotherhood Headquarters, Bethlehem, Penna.

Please complete and return this blank no later than June 15.

Message from Headquarters

by EARLE W. BADER

Gettysburg Conference

July 16-17 will be red-letter days when the synodical Brotherhood officers and the ULCA Brotherhood executive committee meet at Gettysburg Seminary.

In a resolution adopted at the Washington, D. C., convention, the purpose of the conference will be "to exchange experiences and ideas to promote the general efficiency of our synodical and ULCA Brotherhood programs."

This implies that the program for the Brotherhood officers' conference should include pertinent topics suggested by our synodical Brotherhood officers. With this idea in mind we have invited our synodical Brotherhood presidents to suggest a theme and discussion topics pertaining to the general welfare of the synodical Brotherhoods that may be profitably discussed at the Gettysburg conference.

The chairmen of the ULCA Brotherhood committees on Evangelism, Stewardship, Boy Scouting, Honorary Life Membership and *Lutheran Men* will be on hand to answer any questions relating to their departmental Brotherhood activities.

Every effort is being made to insure a 100-per-cent attendance of the Brotherhood presidents and treasurers at the Gettysburg conference. If the results of this meeting measure up to our expectation, we will have taken a step in the direction of holding an annual mid-summer conference on Brotherhood methods and problems.

The Gettysburg Seminary will provide accommodations for our Brotherhood officers who will bring their wives to the conference. Separate quarters will also be available for additional ladies and the Brotherhood members who will be unaccompanied.

The meals and lodging will be priced at a very nominal figure, well within the reach of everyone who wishes to attend the conference.

It is vitally important that the room reservations for the Brotherhood officers, the ULCA Brotherhood executive committee and their guests be received at Brotherhood Headquarters no later than *June* 15. A convenient room reservation blank appears on page 12 of this issue.

Since the Gettysburg battlefield tourist season will soon be in full swing, the rule of "first come, first served" must be observed. It will be to your advantage to reserve your room accommodations promptly.

Congratulations!

Our sincere thanks and hearty congratulations are due the Rev. Clemens H. Zeidler and the members of the

Trinity Lutheran Brotherhood, Appleton, Wisconsin. This fine Brotherhood was the first men's organization in the ULCA to report 100 active members for 1953.

AF of LB Convention

The 14th biennial convention of the American Federation of Lutheran Brotherhoods will be held in the Kentucky Hotel, Louisville, Kentucky, on October 30-31 and November 1, 1953.

The governing board of the AF of LB met in Chicago on April 25 to arrange an interesting and helpful program for the convention. A number of prominent Lutheran laymen and pastors have been invited to participate on the program, which will include open forums, panel discussions, with a model Brotherhood monthly meeting and a Boy Scout demonstration as special features.

We are happy to report that Dr. Conrad Bergendoff, president of Augustana College, Rock Island, Illinois, will be the speaker at the joint Reformation service sponsored by the Louisville Council of Churches in the Louisville Memorial Armory on Sunday afternoon, November 1, 1953.

Judge Lawrence F. Speckman is serving as the general chairman of the Louisville convention committee. Judge Speckman is a past president of the ULCA and the AF of LB Brotherhoods and he is also the president of the Louisville Council of Churches.

Our Brotherhoods are sometimes not fully aware of the purpose and program of the AF of LB. The Federation among its other activities sponsors the splendid inter-Lutheran Brotherhood topics. The 1953 inter-Lutheran topics are based on the theme, "Living Our Religion," which will also be the theme for the Louisville convention.

The AF of LB is rendering a magnificent service in its coordination and promotion of the Boy Scout program in all of the Lutheran churches, including those of the Missouri Synod.

The Lutheran Committee on Scouting, under the direction of S. H. Holstad, handles the applications and the granting of the *Pro Deo et Patria* Lutheran religious award. Only those of us who are actively identified with the ULCA Boy Scouting work are aware of the hundreds of letters from our ULCA pastors and scouters covering the *Pro Deo et Patria* award that are received at the office of the Lutheran Committee on Scouting each year. The majority of these letters require a personal reply with special instructions and informative literature.

The maintenance of a permanent card index of the individual Boy Scouts in all of the Lutheran bodies who have applied for the *Pro Deo et Patria* award is, in itself, a tremendous job.

It will be a richly rewarding experience for you to attend the Federation convention and become better informed about this important agency which serves all of the Lutheran Brotherhoods in America. Our ULCA Brotherhood is entitled to one voting delegate for each of its 100 active members at the AF of LB convention.

This means that every layman and pastor who can arrange to attend will be welcomed at the Louisville convention as a ULCA Brotherhood delegate with a voice and vote.

Don't fail to mark the dates of October 30 and Nov. 1, 1953, on your calendar and arrange to send a large delegation from your synodical, conference and congregational Brotherhoods to this great meeting of church men from all parts of the United States and Canada.

The complete program with hotel reservation blanks for the Federation conventoin will appear in a later issue of *Lutheran Men.*

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Brotherhood in Action

by CHARLES F. BROBST

To be Free, Keep the Bible Open, the Church Pure

Historians agree that America owes its freedom to Luther's success in giving the Bible to the people in their own language and cleansing the church of its superstition and impurities. The Declaration of Independence is based on the principles of the Protestant Reformation. The ringing of the church bell made possible the pealing of the Liberty Bell.

Luther lived in an age of political and religious intolerance. Rome burned Huss at the stake and Calvin burned Servetus. A century later England imprisoned Bunyan for twelve years. For exercising their religious freedom, non-conformists became the objects of persecution by the church and state. Religious liberty was a blessing not then enjoyed.

A new era began when the leaders of the Reformation took their stand for religious tolerance. Men became free as they found salvation by faith in Christ through God's Word. The common man could take his religion directly from the Word of God. He was a spiritual priest, having free access to the throne of grace.

"Faith is a voluntary act," wrote Luther. "I will preach, I will teach in private, I will write but I will not constrain anyone." The mass was abhorred by the reformer but he was opposed to its elimination by force. Said he, "The mass is a bad thing, it ought to be abolished but let none be torn from it by force. We have a right to speak but none whatever to compel." This conviction was the prelude to a political and religious freedom not tolerated before.

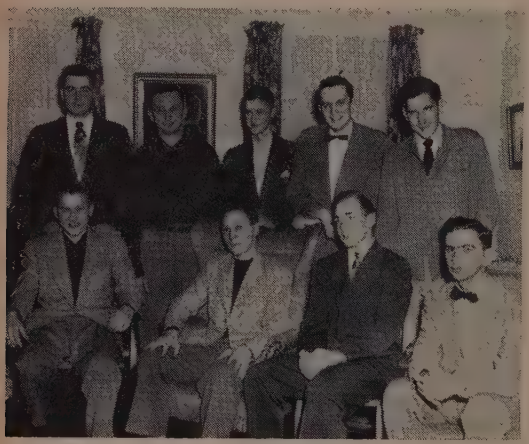
Luther at Worms put his conscience and private interpretation of the Scriptures above the supreme court of pope and emperor. He did what Peter did when he defied the rulers of Jerusalem in his famous declaration, "We must obey God rather than men."

An open Bible, taught by a pure church, opens the way for God to guide and direct man into a fuller and richer life. It has transformed men and nations. Heathens have been freed from their superstitions. It fostered education, care of sick, honesty, God-fearing family life, honest government and civil freedom.

As men and women read and hear the Bible today, Christ is at work on their hearts. Only then will the spiritual principles be preserved on which true freedom is built.

At a time when millions have lost their freedom through neglect of religion we dare not take Christianity lightly. Lutheran men must keep the Bible open and the church pure by their interest and activity.

NEWS



Diakonians: Pre-Ministerial Organization at Hartwick College. Left to right, seated: John Miller, George Mocko, Carl Wiediger, Danie Potter; standing: Richard Spofford, Otto Kroeger, Paul Marusic, Robert Weiss, Harold Colf.

Hartwick College, Oneonta, N. Y., is proud to announce that their current enrollment includes one of the largest groups of pre-ministerial students ever to attend the college.

Ten men are preparing for the Lutheran ministry, another is planning to enter the Episcopalian ministry and a third, the Baptist ministry.

The Lutherans are Harold Colf, Penn Yan, N. Y.; Paul Joslyn, Syracuse, N. Y.; Edwin Kimm, Herkimer, N. Y.; Otto Kroeger, Buffalo, N. Y.; Paul Marusic, Herkimer, N. Y.; George Mocko, Little Falls, N. Y.; Donald Nutter, Binghamton, N. Y.; John Miller, Berne, N. Y.; Robert Weiss, Albany, N.Y., and Carl Wiediger, Utica, N. Y. Donald MacLeod, Albany, is preparing for the Episcopalian ministry and Richard Spofford, South Edmeston, N. Y., for the Baptist ministry.

Western Conference, N. Y.

The spring rally and dinner of the Western Conference of the New York Synod was held in First Lutheran Church, Lyons, on May 2. Dr. Paul E. Valentiner, general secretary of Wagner College, was the speaker, on the topic, "The Relationship of the Church-Related College to the Synod."

Reading Conference, Pa.

The second annual "Night of Music," with Vespers, sponsored by the Reading Conference Brotherhood will be held in Bethany Lutheran Church, West Reading, Pa., on June 7, at 7:15 p.m. The combined senior choirs of the affiliated Reading Conference Brotherhoods will sing under the direction of Richard I. Miller, organist and choirmaster of Bethany Church.

Pittsburgh Synod

The 1953 convention of the Pittsburgh Synod Brotherhood will be held on Sept. 26 at Lutherlyn. The afternoon session will be devoted to a discussion of "The Stewardship of Time and Talents." Dr. E. K. Rogers, with a representative of the Lutheran Laymen's Movement, will be the leader. Merwyn Fuss, ULCA Brotherhood president, has been invited to address the convention at its closing session.

Pottsville Conference

"The Four Essentials Necessary in Any Organization" was the title of an address by the Rev. Harry I. Richwine, Annville, Pa., at the annual spring rally and dinner meeting of the Brotherhoods of the Pottsville Conference in Zion Lutheran Church, Frackville, Pa., on April 16.

In most organizations there are usually too many big wheels and not enough small cogs, said the speaker. There must be followers as well as leaders in any group. The first essential is cooperation.

The second is imagination. "Where there is no vision, the people perish." Simple ideas in the minds of individual members help make the organization a success.

The third essential is determination. Good intentions and good ideas without work will avail nothing.

The fourth essential is the spirit of consecration. We must be ready to give ourselves and all we have to the work of the Lord and to his Church. "No matter what you may think to the contrary, there is no one in this world who can take your place in your work in the Kingdom of God."

Participating in the rally were Pastor Adam E. Polcrack, retiring president of the Pottsville Conference, who gave the invocation; Pottsville Conference Brotherhood President Ross Martin; the Rev. J. H. M. Shiery, host pastor; Franklin Wolff, song leader; the Rev. Stanley B. Jennings, Tamaqua, who introduced the speaker; John Trout, Charles Long, Glenn Bendigo and James Zerbe, members of the Brotherhood quartette of Tower City.

The following new pastors in the conference were introduced: Charles Mathias, Tamaqua; John D. Keener, Leck Hill; John Schwalm, Minersville, and James E. Ziegenfus, Gordon.

New men's groups in the conference were introduced. They are:

Christ Church, Schuylkill Haven; St. Paul's, Orwigsburg; Christ Church, Mahanoy City; St. John's, Friedensburg; St. James's, Ashland, and St. Paul's, Gordon.

Lancaster Conference Brotherhood

The 20th annual convention of the Lancaster Conference Brotherhood was held in St. John's Lutheran Church, Denver, Pa., the Rev. W. E. Waybright, pastor, on April 29, 1953, with 225 laymen and pastors in attendance.

The convention was opened with a fellowship dinner in the Denver Town Fire Hall with Judge John L. Bowman of the Lancaster County courts as toastmaster. Chester A. Imber, president of St. John's Lutheran Brotherhood, was the song leader. Following the invocation by the Rev. Herbert G. Hohman, pastor of the Redeemer Lutheran Church, Lancaster, Pa., greetings were presented by Rev. Myron Eichner, president of the Lancaster Conference; Rev. W. E. Waybright and Mr. Chester A. Imber. D. L. Reese, vice-president of the Lancaster Conference, gave the response. Edward Shotzberger, Lancaster, Pa., past-president of the Ministerium Brotherhood, introduced the distinguished guests.

The Rev. A. C. R. Keiter, D.D., pastor of Salem Lutheran Church, Lebanon, delivered an address on the topic, "Old Ties and New." Dr. Keiter reviewed the relationship of the Lancaster Conference with the Ministerium of Pennsylvania and its new affiliation with the Central Pennsylvania Synod.

Rehearsal

Walter Abel, distinguished actor of radio, TV and Hollywood, and prominent Lutheran layman, is shown rehearsing for "The Greatest Teacher," a program for Christian Higher Education Day. This program presenting the plight of the church-affiliated college was broadcast over 90 stations of the NBC network on April 18 at 5 p.m. In the background Producer Arthur Austin of the National Council of Churches radio department talks with a member of the cast.

After the dinner, the convention delegates marched in a body to St. John's Lutheran Church, where the convention business session was held. Pastor W. E. Waybright, of the host church, conducted the devotional service. A male quartet from St. John's Lutheran Brotherhood rendered a selection after which Mr. Reese presided at the business session.

President Reese introduced Earle W. Bader, executive secretary of the ULCA Brotherhood, who brought greetings and Rev. Dwight F. Putman, D.D., president of the Central Penn-

(*continued on page* 20)

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1908 GRAND AVENUE NASHVILLE, TENN.

(*continued from page* 18)
sylvania Synod. Dr. Putman extended a hearty welcome to the pastors and laymen of the Lancaster Conference who will transfer to the Central Pennsylvania synod this year.

The address at the business session was delivered by W. K. S. Hershey, York, Pa., treasurer of the Central Pennsylvania Synod.

Following the reports of the officers, the elections resulted in the following being elected to serve the Lancaster Conference for the coming year:

President Walter F. Reese, Landisville, Pa.; First Vice-President Phares Hollinger, Lancaster, Pa.; Second Vice-President Paul Harry, Columbia, Pa.; Secretary Charles Nestel, Lancaster; Assistant Secretary Thomas Wagner; Treasurer William F. Kiehl, Lancaster.

Mr. Bader installed the officers, after which the Rev. Myron Eichner, president of the Lancaster Conference, closed the meeting with prayer and the benediction.

Snapshots

DR. PAUL C. EMPIE, executive director of the National Lutheran Council, joined with leaders of other Protestant, Roman Catholic and Jewish church agencies in commending President Eisenhower for his recent proposal to admit more refugees into the United States on a non-quota basis. The President's proposal asks Congress to enact special legislation to admit 240,000 refugees on non-quota visas over a period of two years, under an emergency program comparable in size to the Displaced Persons program, under which 339,000 entered the United States in four years.

THE SO-CALLED emergency church building program in Germany is to be concluded by the end of this year, according to a report from *Evangelische Hilfswerk*, the welfare agency of the Evangelical Church in Germany, to the Lutheran World Federation. The report said that under the program which was largely financed by LWF funds, 48 "emergency churches," 19 congregational centers, and 27 Diaspora chapels have been built in all the occupation zones of Germany, including the East Zone.

THE 30,000TH refuge from Germany to be resettled in Canada under auspices of the Canadian Christian Council of Resettlement of Refugees is on his way from Germany, it was announced by the agency in Winnipeg, Canada.

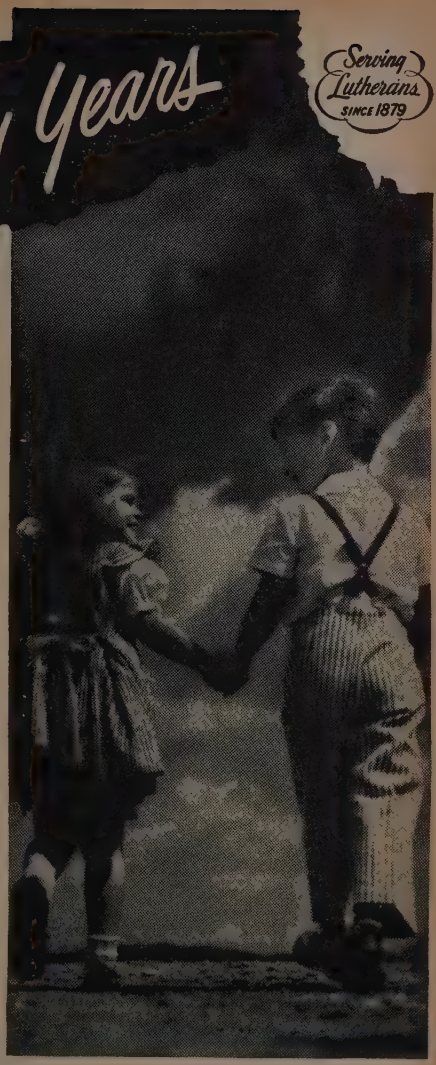
LOOKING FORWARD to the observance of the 300th anniversary of Protestantism, the Brooklyn, N. Y., Division of the Protestant Council is planning a celebration to honor Protestantism and the Rev. Johannes Theodorus Polhemus, who, coming from Amsterdam in 1654, founded the first Protestant churches in Brooklyn.

RETURNING FROM a three-week tour of U. S. military installations in the Far East, Dr. Paul C. Empie, execu-

(*continued on page* 28)

TOWARD Happy Years

Serving Lutherans SINCE 1879



Those are my kids playing out there blissfully unaware of the future and its problems. Taxes and the high cost of living don't mean a thing to them. They're building dream houses in the sand and the sun.

But they're going to be happy . . . they are going to know what it's like to walk along the tree-shaded walks of some college campus, to cheer the team at the big football game, and to get a little . . . or a lot . . . of the wisdom of the ages in libraries, laboratories, and classrooms.

No matter what the future brings, it can't take me away from them forever. It can't because no man, even though he be gone in person, can be lost in spirit as long as what he has done lives in the memory of his loved ones.

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Security

by GERHARD E. FROST

Author

The Rev. Gerhard E. Frost has been the head of the Department of Bible and Religious Education at Luther College since 1944. Prior to that he served pastorates in the Evangelical Lutheran Church for ten years. He received bachelor degrees from Luther College and Luther Theological Seminary, and the degree of M.Th. from Princeton Theological Seminary. The summer work of Pastor Frost has brought him into contact with a large section of the church through his preaching and his teaching assignments at youth camps, pastors' retreats and leadership training schools.

Editorial Committee

Arthur H. Getz, D.D., chairman; Charles E. Johnson, C. Oscar Leonardson, Carl E. Shock, S. M. Brock. Topics prepared under the auspices of The American Federation of Lutheran Brotherhoods.

Aims

1. To give consideration to one of the basic needs of man—a sense of security.
2. To discover some of the elements of modern life that lead to a sense of insecurity.
3. To consider the present-day trend to seek security through laws and government-sponsored agencies.
4. To see how God fits into this problem of security.

MORE THAN ever before, men are haunted by a sense of need for security. They want to be sure that they will have a job tomorrow, that the dollars they have earned will still have value, that they will have homes in which to live, that their needs in old age will be met. In countless ways men are giving expression to their need for security.

This is not surprising, for security is one of the great human urges. We want to feel that we are safe. The little child flees to his father or mother as a haven of safety. Swimmers at lakes and seashore look wistfully to see whether the life guard is on duty before they venture into the water, for they want to have a sense

Worship

Hymn: "Saviour, Like a Shepherd Lead Us"—No. 565 C.S.B., or No. 228 P.S.H.
Scripture: Psalm 23
Free Prayer
Special Music
Hymn: "As Pants the Hart for Cooling Streams"—No. 257 C.S.B., or No. 226 P.S.H.
Topic
Hymn: "The Lord My Shepherd Is"—No. 255 C.S.B., or No. 219 P.S.H.
Prayer, including the Lord's Prayer
Benediction
Business
Fellowship and Refreshments

of security. The person who crosses the ocean by ship makes certain that he knows where to find a life belt in case of emergency, and the airplane pilot makes sure that he has his parachute on hand. The driver of an automobile periodically has his brakes checked, and the traveler by train frequently buys an extra insurance policy to protect himself during a trip.

Everywhere men give evidence that they desire security. This very yearning for security reflects the insecurity which characterizes our day. The future snarls at us as we face it across our counters, desks, or work benches. It seems to bare its teeth and show its fangs. Fierce question marks stalk us through noisy days and restless nights. We feel insecure.

Fear-filmed Eyes

This feeling of insecurity is really nothing new. In 1790 William Wilberforce said, "I dare not marry; the future is so dark and unsettled." Ten years later William Pitt said, "There is scarcely anything around us but ruin and despair." A half century later Benjamin Disraeli said, "In industry, commerce, and agriculture there is no hope." About the same time the Duke of Wellington died with these words on his lips, "I thank God that I am spared the ruin that is gathering around us." Not many months ago our own Major-General Leslie R. Groves, wartime chief of atomic bomb production, said, "In the last few years we have put our trust in an atomic bomb. In what shall we put our trust now?"

Sources of Insecurity

The thing that robs men of their sense of security is fear. There is no doubt about it, men in our day are afraid. Fear of the atom bomb, of a possible World War III, of imaginary or real flying saucers, of a possible collapse of our economic system — these are only a few of the things which make it impossible for countless thousands to feel secure. Other elements contributing to man's insecurity are the rapidly spiralling prices, the uncertainty of investments, the loss of the purchasing power of the dollar, the compulsory retirement age in many industries and even professions, the trend of unemployment, the possibility of illness and incapacitation. Fear of these and other things that could happen have robbed men of their sense of peace and assurance, their feeling of security. With anxious hearts they try to peer into the future, questioning what that future holds in store for them.

Security through Government

In their anxiey men have increasingly turned to the government and demanded that the government provide them with a sense of security. This pressure upon government has resulted in a whole array of social welfare legislation — old-age assistance, aid for dependent children, unemployment compensation, old-age and survivors' insurance, social security, rent controls, government aid for housing projects, and many others. The almost overwhelming desire for security has caused men to supplement these efforts of the gov-

ernment to provide security with further personal efforts to free themselves from want and fear. They have resorted to life insurance, fire insurance, group insurance, Blue Cross insurance, and other means to protect themselves against uncertainty and calamity.

What should be the Christian's attitude toward these and other efforts to attain a sense of security? Is social welfare legislation good or bad? What bearing does such legislation have upon "living our religion?"

The first topic in this series stressed the thought that we are our brothers' keepers. We have a responsibility for our fellow men. If social legislation helps us to insure the safety, the welfare, the security of our fellow men, then we should support such legislation. Surely, God wants us to use the minds which he has given us. There can be no doubt that it is right to take all honest steps possible to safeguard against economic disaster. But as Christians we must be careful not to substitute government and its social legislation for God. We must *use* these things, but *trust* in God. This alone will lead us to tranquil living.

There is always danger that men will so emphasize the importance of the material things of life that they will ignore the importance of spiritual things. In Luke 12:13-21 Jesus warned against an overemphasis on the importance of the things of this world. The rich farmer thought he had attained absolute security when he had built new and larger barns and stored away his provisions. He reasoned that now he could take his ease, "eat, drink and be merry." But God said, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

While it is perfectly proper for the Christian to use every upright means to guard himself and others against calamities and to enhance the sense of security, the Christian must be very careful not to deify government or social legislation and place his trust in these things. God is our final source of security. He is the giver of every good and perfect gift. He is the creator and sustainer of life. It is still necessary to pray, "Give us this day our daily bread," and then to arise from our knees with a sense of security, assured that in God's hands we are safe.

Travelers, Not Settlers

Men need to be reminded again and again that Christians are travelers, not settlers. The world and all its possessions are a bridge meant for travel, not residence. They are means to an end, an approach to our destination, never the destination itself.

Use and Abuse

In this world we have many things that we can use. But when material things are so emphasized that we become slaves to them, we have dethroned God and enthroned material possessions. We are then no longer the possessors but the possessed. Pathetic indeed is the case of the materialist who skimped and scraped all his life so that he might arrive at the

point where he would feel secure. Finally, in old age, he reached the point where he had ample money for T-bone steaks, but teeth for mush!

Brotherhood men should help each other to avoid confusing the things of life with life itself. We must be careful to value all things in the light of eternity. We must help one another to think of each fleeting moment in the light of the permanent.

Men who desire security will do well to repeat often, "Our help is in the name of the Lord" (Psalm 124:8). For believers there is real comfort in the words, "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee" (Psalm 91:5-7).

For Discussion

1. Is the universal desire for security right or wrong? Discuss this question from the Christian point of view.

2. What are some of the elements of modern life that lead to a sense of insecurity? Which are most operative among members of your Brotherhood? (A poll of the men would be interesting.)

3. Is social welfare legislation, such as unemployment compensation, social security, rent controls, federal aid for housing projects, etc., good or bad? Should the Christian encourage the extension or the curtailment of such legislation?

4. What are the various plans in which members of the Brotherhood are participating which are intended to provide security for the future? Call for the report of the committee that was to make this investigation, and discuss the committee's findings.

5. What danger must the Christian guard against in social legislation?

6. Where can we find our ultimate source of security?

Suggestions for Action

1. If your pastor is not now enrolled in a contributory pension plan, inquire from your church headquarters how this can be brought about and take the necessary steps to enroll him. If your church does not provide a pension plan, give consideration to providing protection for your pastor through insurance.

2. Have the lay employees of your congregation been enrolled in your church's pension plan if one is available, or have they been enrolled in the government's social security plan? If not, take the necessary steps to provide this security for your church's employees.

3. Establish a Brotherhood fund, or give additional support to a congregational fund intended to help members and friends over the rough places of life — chronic or prolonged illness, old age, etc.

4. Promote a type of fellowship throughout the congregation that will give assurance to all members that they have real friends, and thereby increase their sense of security.

5. Place your primary trust in God

and encourage others to do likewise, for therein lies your best sense of security.

Are Church and State in Conflict?
Assignment for the Eighth Meeting

How are the church and state related? Should the church be subservient to the state? Or should the order be reversed, so that the state will be subservient to the church? Has the state been transgressing upon the rights of the church in performing more and more tasks that were formerly performed almost exclusively by the church? How can Brotherhood men discharge their duty to both church and state? These are some of the questions that will engage our attention at the next meeting of the Brotherhood, when our topic will be, "Church and State."

This topic offers material for three types of assignment:

1. Three underlined questions will be found in the topic material. Each should be assigned for a five-minute answer by some member of the Brotherhood.

2. The main discussion may center around the list of six contradictory statements found in the topic material. Members should indicate the statements with which they agree, and the reasons why they agree. As this procedure is followed a discussion will inevitably arise. A vote may be taken after the discussion of each pair of propositions, to register the general position of the group.

3. Seven principles are set down as illustrative of the Christian position. The leader may assign each of these principles to a member for his reaction—assent or dissent. This should preferably come as a conclusion to the previous discussion.

The Editor's Page

Precisely How Good Are We?

When political orators pat the American public on the back with the assurance that everything is sweetness and light, the people become convinced that we are a God-fearing, good and moral citizenry. An aura of virtue envelops our doings, and the man in the street is sure that everybody lives by the inscription on our coins: "In God We Trust."

Protestants, Catholics and Jews alike subscribe to the Ten Commandments and feel reasonably sure that they comply with all the requirements. Most citizens do not steal, murder, or do anything that requires court action.

But what about the most important table in the law, the first three commandments, which deal with duty toward God? Why are those commandments usually considered less important than the second table, which deals with duty toward man?

Most persons think they have kept the whole law, but in reality they have kept only a few of the commandments.

There is a commandment against bearing false witness, which includes evil gossip and ordinary lying and cheating. How easily that commandment is broken! There are two commandments against covetousness, which deal with greed and the desire to possess what rightly belongs to another. How easy it is to be greedy!

The first commandment — the most important one because God placed it first — is violated every time we fail to place God first in thought and action, when we permit things to stand between us and God, thus disturbing our relationship to God.

It has been said that there are few

atheists but many idolators. Few people disbelieve in God, but most people give their best devotion to something else — money, friends, pleasure, business, success, a philosophy of life, progress, Utopia, the nation, the lodge, the political party, education, science.

The second commandment is disobeyed, in its intent, when we take the name of God "in vain" by refusing to take his name in dead seriousness, having an empty profession of faith, trifling with divine matters as though they were not of ultimate concern.

The third commandment is violated when we fail to make the Sabbath a day for hearing and profiting from God's word in his house. For thousands of years it has been commonly taken for granted that the Sabbath is a day for worship with one's fellow men, whether in church or synagogue. Yet today probably less than one-third of the American people worship regularly.

The first three commandments are violated more often than the rest of the commandments. The majoriy of people simply do not place God first and give him their best devotion of heart, mind, soul, will and strength. They do not use the Sabbath as it was intended to be used — to worship and hear God's word.

What the orators say and what the man in the street thinks about the goodness of people is a delusion. From God's point of view, people simply are not so "good" and "moral" as they suppose. From man's point of view, they are good enough to get by. In God some trust, but not the majority.

Most persons simply do not know how far they fall short of God's standards, for they do not know God's standards. Few persons indeed could repeat the Ten Commandments accurately and explain their meaning.

It is up to professing God-fearing persons to be the "light" of the world. If those who are church members do not show that they have a conviction about, say, the third commandment, what is to be expected of those outside the church?

We should not insist that we are "good" and "moral" when we persistently fail to measure up to the majority of the Ten Commandments. We should rather repent and seek forgiveness, endeavoring to live in a right relationship with God — which is a relationship of faith in his mercy and love.

●

Report From Christian Europe. By Stewart Herman. Friendship Press. $2.50. 199 pages.

The amazing fact that this book presents to Americans is this: "The greatest religious discovery of the twentieth century is that Europe, the cradle of Christian culture, is its own major mission field." Christianity has to start all over again in Europe, but the author holds to the hope that it will outlive Europe even if Europe as we knew it does not survive.

If you really want to understand the situation in Europe today—what Europe really is, what its Christianity

means — this book is a wealth of facts, information, statistics dealing with the important countries and the major faiths. The discussions on church-state relations are both revealing and thought-provoking, as this sample sentence indicates: "It does not follow that the concept of complete separation between church and state is necessarily a Protestant principle: it is an American principle."

The book has meaning for Americans, for what happens in Europe affects us; the cultural and religious winds have always blown westward. The meaning of the church is being re-studied; new methods of evangelism are evolving; the church is reaching out to people in the shops and factories.

Dr. Herman, a ULCA clergyman, has recently been appointed executive secretary of the Committee on Latin America of the Lutheran World Federation. He has spent 17 years in Europe, studying, traveling, preaching and serving the World Council of Churches and the Lutheran World Federation, and probably knows Europe better than any other American.

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(*continued from page* 20)

tive director of the National Lutheran Council, urged all churches at home to keep in closer contact with our men overseas, remember Lutheran chaplains in intercessory prayers, and continue support of the special ministry to men and women in the armed forces through the Lutheran Service Commission, financed by Lutheran World Action.

A LUTHERAN theological student's sermon won third place in this year's contest for "Seminarian-Preacher-of-the-Year," sponsored by the Chicago Sunday Evening Club and *The Pulpit* magazine. The prize-winning sermon was submitted by Benjamin J. Bedenbaugh, a student at Lutheran Theological Southern Seminary in Columbia, S. C., a school of the ULCA.

LUTHERAN World Relief, the material aid agency of the National Lutheran Council, will ship ten tons of used clothing to help refugees in Formosa, last stronghold of the nationalist government of China, thus entering a new field of relief activity.

THE SHOWDOWN between the Communist state authorities and the Evangelical Church in East Germany is nearing a climax, according to official and press reports in Berlin, Germany. While a statement condemning the anti-church campaign in East Germany issued by the bishops of the United Evangelical Lutheran Church in Germany was read from pulpits of Evangelical churches throughout the Soviet Zone, the East German government officially proclaimed the Protestant Church youth organization illegal and threatened legal moves against the members.

DR. G. ELSON RUFF, editor of *The Lutheran*, was elected president of the Associated Church Press at its 34th annual meeting in Washington, D. C., in April. The organization is composed of Protestant church publi-

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cations in the United States and Canada and has 119 members.

A YOUNG Finnish woman, associate editor of the Lutheran newspaper *Kotima*, published in Helsinki, is among twelve students learning how to improve church publications and church publicity in graduate studies at the Syracuse University School of Journalism, Syracuse, N. Y. She is Miss Leena Wallenius, studying with the support of the National Lutheran Council and the World Council of Churches.

WHEN DR. OLE HALLESBY, known far beyond the borders of Norway as a leading conservative Lutheran theologian, told a radio audience that "the minute you drop dead on the floor, you drop right down into hell," he touched off a controversy that reverberated through the press of Norway for weeks and stirred debate as far away as Brooklyn, N. Y. The Rev. Olav Eikland, pastor of a Norwegian mission in Brooklyn, observed that "if Jesus, according to the Gospel, nine times warned to flee hell and its judgment, Dr. Hallesby certainly should have the right once, over the radio, to voice the same warning."

STEPPED-UP persecution of churches in the East Zone of Germany is rapidly increasing the number of modern martyrs for the Christian faith, declared Dr. John A. Scherzer, secretary of the National Lutheran Council's Desk on European Affairs. Recently the Communist police of East Germany arrested four Evangelical church leaders, and three more prominent Evangelical clergymen who "disappeared" from the Soviet Zone are believed to have been seized by the police.

THE PROTESTANT Motion Picture Council has selected "Martin Luther," the full-length dramatic film on the

leader of the Reformation, as its April "Picture of the Month." It is said to be the first time that a church-sponsored film has been awarded this top rating. In addition, the film was unanimously endorsed by stewardship secretaries of thirty Protestant denominations when they met at Buck Hill Falls, Pa., for the semi-annual conference of the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ in the USA.

A GALLUP-TYPE poll sponsored by the Evangelical Lutheran Church of Finland, indicates that roughly eight per cent of the Finnish population attend church services on Sunday, which corresponds to a weekly attendance of about 200,000, it was announced by the Church's information service. Another million listen every Sunday to broadcast services, the poll showed.

SEVENTY-EIGHT per cent of the population in West Germany and West Berlin confess unqualified faith in God, according to the latest public opinion poll of the Allenbach Institute, a Gallup-type organization, it was reported by *Evangelische Welt*, a semi-monthly publication of the Evangelical Church in Germany. Of the remaining 22 per cent, six said they believe in God, "but not as the church teaches;" four claimed they believe in a "higher power;" six denied any religious beliefs; still another six per cent refused to answer the questions, the report said.

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